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A Comparative Study: Original Sin on The View Between Augustine and Neo-Platonism

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ABSTRACT

The doctrine of Original Sin has been debated for centuries among the Theologians include Augustine. The Understanding of doctrine original sin as a theological term started from the teaching of Augustine around 5century B.C. Augustine's understanding regarding original sin derived from his problem and his question concerning the life of Adam and Eve, and particularly in his youth experiences of adultery. He believed that all men involved in Adam's first sin and original sin was transmitted through the parents to their children. Augustine learned Manichaeism, however, he did not satisfied and then he went to learned Neo-Platonism and deeply impressed to him both for his Neo-Platonism and the Christian life. In Neo-Platonism, Augustine respect and received the Plotinus views. For Neo-Platonism, the root of sin is discovered in the very nature of the soul and in relation to the body as self- isolation. Before it enters the body, the soul has a prior existence. When the souls fall and that is how it comes to be in the body. But the point is that the soul has an unruly and evil nature in its irrational parts even before it enters the body so that it in one sense the cause of evil is present even in the soul preexistence state. Neo-Platonist believed that original sin is transmitted from one to another, Neo-Platonism underscored this notion by suggesting that in addition to such a transmission of evil, human souls would reappear via transmigration, bringing to the new body their earlier errors and judgments of value. Therefore, this study is to analyze and to compare Augustine's view as a theologian of the original sin with the Neo-Platonism concept.

Keywords: Original Sin, Neoplatonism, Soul, Pre-Existence

INTRODUCTION

Doctrine of Original Sin has been debated for centuries among the Theologians include Augustine. Commonly, debating doctrine of Original sin base on Romans 5:12 says "Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned." (NASB) Trough this verse Paul wants to explain that with Adam's sin, sin has been entered to the earth and has been spreading to all human kinds. Interestingly, there are many religions on earth and almost the talk about sin and its

consequences, however, only Christian religion give their focus to discuss the Origin of sin (Jacobs, 2001).

Doctrine of original sin also called as “the doctrine of inherited sin”, is the explanation of Adam’s sin using as basic ways; the first is inherited guilt (Romans 5:12-21), which is sin contributed to us from the first sinful act of Adam (Grudem, 1990). The second, inherited corruption, is taken from Psalms 51:5 when David says “Behold, I was brought forth in iniquity, and in sin my mother conceived me” (NASB), which is the consequence of Adam’s first sin, (the taint of) sin that is now passed on from generation to generation. Put in a more metaphoric way; “some people are born with a malady of some kind resulting from the mistransmission of a disorder (HIV, hepatitis) passed from mother to child through the umbilical cord” is another way to understand the inherited transfer of sin from one person to the next (Jacobs, 001).

The Understanding of doctrine original sin as a theological term started from the teaching of Augustine around 5century B.C. Augustine’s understanding regarding of original sin derived from his problem and his question concerning the life of Adam and Eve, and particularly in his youth experiences of adultery (Jacobs, 2001). He believed that all men involved in Adam’s fist sin and original sin was transmitted through the parents to their children.

Augustine was learned Manichaeism for nine years, however he did not satisfied and then he went to learned Neo-Platonism (Palmer, 1988). book *Enneads* by Plotinus in Victorious translation to Latin, deeply impressed to him both for his Neo-Platonism and Christian life (Brown, 1990). In Neo-Platonism, Augustine respect and received the Plotinus views. (Brown, 1990). For Neo-Platonism the root of sin is discovered in the very nature of the soul and in relation to the body as self- isolation (Amstrong, 2003). Before it enters the body, the soul has (Stumpf, 1971) prior existence. When the souls falls and that is how it comes to be in the body. But the point is that the soul has an unruly and evil nature in its irrational parts even before it enters the body, so that it in one sense the cause of evil is present even in the soul preexistence state. Neo-Platonist believed that original sin is transmitted from one to another, Neo-Platonism underscored this notion by suggesting that in addition to such a transmission of evil, human souls would reappear via transmigration, bringing to the new body their earlier errors and judgments of value Stumpf, 1971).

Therefore, it is interesting to analyze and to compare Augustine’s view as a theologian of the original sin with Neo-Platonism concept regarding the experience of Augustine on the

philosophy before his conversion to Christianity. From the fourth century until this present day there are many theologians accepted the doctrine original sin as Augustine's views.

In this paper we want to answer the following general questions: What is the Augustine understanding of Original Sin? What is the original sin on Neo-Platonism understanding? Regarding Augustine's background before he becomes Christian was studied philosophy from Neo-Platonism particularly from Plotinus's books *Enneads*, the question has been rose: what the common grounds and differences understanding between Augustine and Neo-Platonism on the original sin.

In harmony to the statement of problem, the purpose of this study is to describe and to compare the views of Augustine with Neo-Platonism on doctrine original sin. The significant of this study is clarifying the similarities and dissimilarities of Augustine's understanding regarding the doctrine of Original sin with Neo-Platonism.

It is impossible in this short paper to explain all the theologians understanding of original sin and also the historical background regarding the origin of sin and how to solve the problem of sin. However, this paper to describe shortly biography, general theology, and also the idea of original sin of Augustine's and Neo-Platonism.

LITERATURE REVIEW

Description of Augustine and His View of Original Sin. Augustine was born in Tagaste, Numidia (Now Souk-Ahras, in the territory of Constantine, in Algeria) on November 13.354.A.D (DRobner, 2008). His Father, Patricius, was a influential and worldly pagan. His mother Monica was a Christian who tried to train her son in Christian principles (New Catholic Encyclopedia, 1981). Augustine, himself, was both very intelligent and very sensual. As he grew older, he studied at Madaura and then at Carthage. At the age of seventeenth he took a concubine (a woman he was never properly married). They lived together for fourteen years and they have a son, Adeonatus, was born in 372.A.D ((New Catholic Encyclopedia, 1981).

When he read the Bible, he felt that it was not impressed. All of pagan books he had already perused seemed more interesting to him (Russel, 1985). Augustine then converted to Manichaeism, a syncretistic religion founded by Mani or Manes a Persian (third century) who taught that all matters – everything that exists-is in herently evil (Encyclopedia of Religion, vol,1, 1987). In these teaching he found an answer to the problem of evil which was brought many trouble on his life especially for his sex activity. However, doubts began grow in his mind about the teaching of Manichaeism and then he abandon it and for the short time he learned skepticism (Hyman and Walsh, 1967).

Moreover, in 383.A.D. he moved to Rome, at Milan from Carthage. In Milan at the same time he heard the powerful preaching from Ambrose and also he was listening rhetorical, not religious instruction. His mother Monica persuades him to enter a proper marriage, unfortunately, he never properly married and he spent his time living with a prostitute for many years (Russel, 1965).

Augustine needs some moral instructions, and he found Neo-Platonism and he read platonic authors. The surprised Augustine now learned that the only evil world was the spiritual-but it was the terrible condition. Evil was not necessarily bad; it was just separation from God and little less (Drobner, 2008). The best thing was to know God; liking this idea. Augustine was now prepared to accept Christianity and teach his ideas of what it consisted of.

In addition, Augustine had also been listening to Ambrose teaching that taught the authority of the Church of Rome was the highest authority. Trough the authority of Church Rome and doctrine matters, then Augustine combine it with the pagan philosophers of this emerge teaching has been influence very powerful to Christian thought (Teselle, 1970). Finally, he converted to be Christian in 387.A.D and baptized by Ambrose of Milan with his son, and his friend Alypus (Drobner, 2008). Unfortunately, his mother, and his son died after his baptizing. Furthermore, in 391, he was ordained as Roman Catholic priest, then four years later he was appointed to be bishop of Hippo (New Catholic Encyclopedia, 1981). It can be considered the man who was the intermediary in the transition between the ancient age and the medieval Christianity (Stumf, 1971). His most important works include hid Confession, which tells his spiritual journey, and the City of God. He is known as “Augustine of hippo” and also “St. Augustine”: for he was later canonized by Rome for his helpful Catholic theological writings, in 419. He died on August 28, 430.

General Theology of Augustine. In this section will describe the general theology of Augustine thaw was related to the doctrine original sin of Augustine’s before we proceed to his teaching on the Original sin. Augustine (354-430) takes from Greek philosophy the fundamental hermeneutical presupposition regarding ontology, and epistemology and applies them to God, the knowledge of God and His relation to creation in general. He explicitly affirms his sympathy for the (neo)Platonist philosophers (Schaff, 1988). In fact, Augustine considers that he could understand the nature of God thanks to the Platonist. In his own words,

... Having then read those books of the Platonists, and being admonished by them to search for incorporeal truth, I saw Thy invisible things, understood by those things that are made; and though repulsed, I perceived what that was, which through the darkness of my mind I was not allowed to contemplate...; and that Thou truly art, who art the same ever, varying neither in part nor motion; and that all other things are from Thee, on this most sure ground alone, that they are (Schaff, 1988).

Nature of Man. Augustine identifies the soul with the inner man. Man is body and soul, but the latter it is the most important of the two parts. Man was created according to God’s image. Therefore man can know God in the privacy of your own soul. However, to know God most directly requires a

supernatural illumination. This illumination allows beholding the universal ideas and it replaces the reminiscence of Plato. For Augustine, the soul's greatest desire is to go towards God because He is the originator of the soul and in him the soul finds rest.

Augustine tries to explain the origin of the soul and its view hesitates between traducianism or generationism, and creationism. For him the advantage of generationism is that it explains better the concept of original sin. Augustine argues that the soul must be a reality because of its capacity to reason. O'Connor summarizes Augustine's argument as follows: "Truth so exists in the soul that it is inseparable from it, but Truth is immortal, there, the soul is immortal." (O'Connor, 1921, p. 59). He applies the Truth to the soul and argues back to the truth again to imply the undividable correlation between two.

In other words, the soul is a rational being actualizing its essence into the material and corporeal body in order to be a fully human being. "The truth can only exist in an incorporeal substance that is alive, and is inseparably connected with it as with its subject, this incorporeal substance, i.e. the soul, must everlastingly live." (Schopp, 1947, p. 10). In view of the fact that only living substances can reason and the soul is living. Therefore, the soul must be necessarily an incorporeal substance in order to do reason. Thus, the soul is immortal.

The human soul once identified as incorporeal is now a living substance that is the axiom which animates the body. The living soul directs and guides the body. Augustine insists that if the truth to be immortal, then he reasons, unquestionably on Platonic basis, that the human soul must be immortal, since the truth can only exist in the incorporeal soul (O'Connor, 1921). In this very sense, that the soul is superior and manipulates the body for sensory experiences but not the other way. "Consequently, if, as we said above, the soul is a subject in which reason is inseparably (by that necessity also by with it is shown to be in the subject), neither can there be any soul except a living soul, nor can reason be in a soul without life, and reason is immortal; hence, the soul is immortal" (Augustine, 2006). By applying the same logic that the reason resides in the mind, Augustine analyzes why the soul is immortal. Augustine writes that the soul is immortal because God created them and intended them to be immortal. It bears the very image of God. As a result, the soul is superior to the body, says Cooper. Also he argues that God created the soul as a "simple spiritual substance" that does not decompose (Cooper, 1989). This is obvious whatever does not decompose lives. The soul escapes the bodily death, because God bestowed immortality while he created in his image. Moreover, Augustine knows the Platonic ideas of reincarnation of the soul. In the City of God, he states that "Plato said that souls could not exist eternally without bodies; for it was on this account, he said, that the souls even of wise men must some time or other return to their bodies." (Augustine, 2001, p. 1021).

Free will, and Grace. On Augustine teaching, the first man that God was created naturally have a noble character and God gave them "a good will". Unfortunately they cannot properly will as impact of sinful human nature after fall (Augustine, 2001).

For Augustine, the original free will of man was lost by sin. Thus, the will of man is no longer free, and he is restricted in exercising his freedom. Grace, and only can reestablish the freedom (Chadwick, 1991).

Moreover, in Augustine's view, freedom of will cannot be restored unless there is a perfect health (Carre, 1946). It means that, the nature can be impoverished only comes Grace of Christ rather than from nature itself. This implies that "the grace by which a person avoids sin is neither human nature, free choice, nor the teaching of the law: it is the charity of the Holy Spirit." (Patout, 1990).

Augustine stressed that the free will and Grace are related one to another as he says follows:

God, then, works in ways, without our cooperation, the power to will, but once begin to will, and do so in a way that brings us to act, and then it is that He cooperates with us. But if He does not work in us the power of will or does not cooperate in our act of willing, we are powerless to perform good works of salutary nature (Augustine, 1968, p. 289).

Consequently, there is no freedom of will unless God's grace evokes man's will to do well. Augustine's concept of grace "seems to leave free will clean out of the picture" (Routley, 1957, p. 61). Augustine's teaching is that true liberty is the fruit of grace rather than its precondition in salvation. Human autonomy and merits are not only restricted: they are excluded as the fruit of grace.

Thus far Augustine's doctrine of grace can be explained on the Neo-platonic theory that taught "God is alone the source of good and there is nothing in man apart from God" (Cushman, 1961, p. 93). This theory was in full agreement with his religious experience. However, he went further and mentioned that God's grace is not able to be resisted." Those whom he wills to save cannot prevent him even if they wish to do." (p.93)

In conclusion, grace in Augustine's view is the creative power of God which can transform man's will. Man's free will is absent in sinful human, but grace evokes the free will.

Augustine View of Original Sin

Augustine, "inspired from the reading of Genesis 1-3", formed the basis for what would later become known as the "doctrine of sin", through his interpretation of the account of the great fall of man in the book of Genesis (Spangenberg, 2007). The word "original sin" has two different meanings: (1) the first, and (2) the source and beginning of anything that exists. Therefore, original sin refers to the first sin that took place during man's rational and intelligent existence (Shepherd, 1806). The doctrine of original sin is very important in the Augustinian theology of salvation (Redding, 1939). As Julian of Eclanum claimed, the teaching concerning original sin was a view peculiar to Augustine or invented by Augustine, but the doctrine, which is from Christ Himself, and has been handed down from generation to generation through the years (Redding, 1939).

Condition of Adam before Sin. Augustine believed that the first man was perfectly without sin. He pointed, "For who does not know that man was created sound and faultless, endowed with a free will

and free ability to live a just life?" (Augustine, 1998). God created Adam with a nature which was harmonious and ordered, whose component parts were not in conflict.

In accordance with the penal condition of this body (mortal body after Adam sin), God does not know bestow fecundity according to the happy state in which, since it was fitting that there be peace and not war in the nature of man before sin, there was nothing in the flesh which might lust against the spirit, and which would have to be restrained by the spirit's lusting against it (Augustine, 1998, p.5:59)

According to Augustine, the freedom of the will which Adam possessed was not the perfection of the will which enable him not to sin at all. Adam's body which was harmonious with the free will before the fall differed from that all his descendants, as theirs must necessarily die, while Adam's had only the possibility of dying. (Wiggers, 1980)

Augustine's View on Evil. According to Augustine, evil is the privation of God, and as the product of the will (Stumpf, 1971). Augustine denies it authentic existence as a substance (Bromiley, 1978). Without the good and its privation there can be no evil (Augustine, 1998). Moreover, "Nothing evil exists in itself, but only as an evil aspect of some actual entity. Therefore there can be nothing evil except something good." (Bromiley, 1978), Along such the apparent contradiction of evil in a good world disappears, for these two contraries we call evil and good and the role of the logicians fails to apply, namely the rule of the excluded middle whereby, for example, a drink cannot be sweet and sour at the same time and place. For whereas good can exist without evil, "evil cannot exist without good" no mode in which two exist. One may thus say; it is good to be a man.. but evil to be wicked (Bromiley, 1978, p. 110).

Furthermore, the rose of evil on Augustine's view is" the defection of the will of being who is mutably good from the Good which is immutable" (p.110). From this "primal lapse "or first privation of the good," al others evil flow: ignorance, an appetite for noxious things, banishment, original sin, and damnation. (Bromiley, 1978).

In addition, Augustine stressed that pride as the beginning of all sin, as wrote on Eccl 10:13. This happens when the soul love itself to much; when it abandons that immutable good, which it ought to love more than itself (Bettenson, 1986). Furthermore, the transgression of Adam and Eve happened because they were already evil (Bettenson, 1986). Adam's sin is merely sin, but original sin is "sin that is the punishment of sin". Hence, Augustine concludes that sin is quelled when it is beaten down by the love of God, which no but He gives, and He only, by Jesus Christ the Mediator of God and Man, who made Himself mortal that we might be eternal (Sheperd, 1806).

The Nature of Original Sin. The Nature of Original sin in Augustine's views as Hopkins writes

In Adam's free act, the will of the race revolted from God and the future of the race corrupted itself. The nature which we know possess is the same nature that corrupted itself in Adam- not the same in kind merely, but the same as flowing to us continuously from him (Hopkins, 1907).

Moreover, In Augustine's view, solidarity with Adam is more than a legal matter of a covenant between God and the human race, in which Adam, as our representative, has the power to ratify or break the treaty for all of us ⁹Calvin, *Institutes*, .1.7) Solidarity with Adam, for Augustine, is both social and ontological. As Augustine says,

We were all in that one man, seeing that we all were that one man who fell into sin. . . . We did not yet possess forms individually created and assigned to us for us to live in them as individuals; but there already existed the seminal nature from which we were to be begotten. . . . when this was vitiated through sin . . . man could not be born of man in any other condition (Augustine, 1998, XIII. 1.4). Augustine is suggesting that all human beings live double lives—he refers to our lives in Adam as a “common life” of souls not yet living separately. He also calls our lives in our own bodies “individual” and “proper” lives (Augustine, 1998). His theory clearly has a family relationship to Platonic and Platonism ideas of the pre-existence of the soul—in some sense, our souls partake of the common life of the human race, in Adam, before they enliven our own bodies.

Augustine's seminal view supports the idea that mankind was actually organically joined to Adam. Thus, the whole corrupted sinful nature of the whole human race was the result of Adam's nature which had been change after sin. He said that if Adam had not sin, he would not been divested of his body, but would have been clothed upon with immortality and incorruption (Augustine, NPNF, 1st Series, 5:16). His concept of the transmission of original sin (we will discuss later) implies the transmittal of corrupted human nature: What evil there is in sin, whereby our nature has been certainly corrupted...from the condemnation of our origin;...in the depraved of first man (Augustine, NPNF, 1st series, 5:521).

Augustine seemed believed in the transmission of original sin in terms of sinful nature rather than actual sin (Augustine, NPNF, 1st series, 5:287). He further held that sinful nature is the source of all kinds of actual sins. He wrote,

It is surely clear enough that the sins which are peculiar to every man, which they themselves commit and which belong simply to them, mean one thing; and that the one sin, in and by which all have sinned, means another thing; since all were that one man (Augustine, NPNF, 1st series, 5:19).

The Transmission of Original Sin. Augustine proposed that Adam's nature before sin was different from that of his posterity. He wrote, “Adam was not making like us, because without the preceding sin of a progenitor, he was not made in the flesh of sin.” (Augustine 1998). Furthermore, He taught that Adam's sin is transmitted by concupiscence, or “hurtful desire” (Augustine, NPNF, 1st series. 5:88) resulting in humanity becoming a *massa damnata* (mass of perdition, condemned crowd), with much enfeebled, though not destroyed, freedom of will (Bettenson, 1986). When Adam sinned, human nature was thenceforth transformed. Adam and Eve, via sexual reproduction, recreated human nature. As the effect of Adam sin, all the offspring as the same kind, since what is born of flesh is

flesh (Bettenson, 1986). Their descendants now live in sin, in the form of concupiscence, it means the original sin depend on the body, on which only a weakened soul would lack the power to control the body properly, a term Augustine used in a metaphysical, not a psychological sense (Augustine, 1998). Augustine insisted that concupiscence was not a being but a bad quality, the privation of good or a wound (Bettenson, 1986). He admitted that sexual concupiscence (libido) might have been present in the perfect human nature in paradise, and that only later it became disobedient to human will as a result of the first couple's disobedience to God's will in the original sin. Augustine gives sexual desire a significant role in original sin's transmission. Augustine claims that carnal concupiscence, though originally the daughter of sin, is also the mother of sin (Augustine, 1998) . "those who are born from the union of bodies are under the power of the devil, before they are reborn . . . because they are born through that concupiscence by which the flesh has desires opposed to the spirit" (Augustine, NPNF, 1st series,4:34). In Augustine's view (termed "Realism"), all of humanity was really present in Adam when he committed sin, and therefore all have sinned. Original sin, according to Augustine, consists of the guilt of Adam which all humans inherit.

Theory inherited sin came from Tertullian's traducianist theory, the soul is material, and human seed passes on a portion of the parent's soul and body. As Russel Says, Augustine believed that original sin is inherited from Adam, as Saint Paul teach us, the soul as well as the body, must be propagated by the parents, and from sin is the soul not the body. This approach explains solidarity in Adam literally: we really were in Adam, the material of our bodies and souls virtually contained in his. Yet because it was traditionally a materialist thesis, and because Augustine was convinced that inherited sin is not simply a sin of the body, but of the immaterial soul he was unwilling to fully embrace traducianism, however he used this theory to support his idea regarding inherited of sin (Betteson, 1986). As sinners, humans are utterly depraved in nature, lack the freedom to do well, and cannot respond to the will of God without divine grace. Grace is irresistible, results in conversion, and leads to perseverance.

To support the doctrine of the transmission of the original sin to humanity, Augustine used the authority of the sacred Scripture. Probably his greatest Scriptural proof was Rom 5:12; "Therefore, just as sin entered the world trough one man, and death through sin , and in this way death came to all men, because all sinned."

Hence, theory of original sin's transmission clearly extends the idea that one is infected by those in whom one finds one's origin, but it begins to serve as a replacement for his doctrine of solidarity in Adam, since the sexual transmission theory implies that infants are infected directly by their most immediate ancestors, but only indirectly by Adam, because the true faith proclaims that "all souls contract the original sin which was committed by the first man through the use of his own will; a sin transmitted to all his posterity by generation, and only to be purged by generation. This is true of the souls even of infants." 9Bettenson, 1986).

Original Sin and Baptism. Augustine strongly believed that only through infant baptism as the Church sacrament original guilt is removed from every man who has born and being saved.”No, inasmuch as infant are not held bound by any sins of their own actual life, it is the guilt of the original sin which is healed in them by the grace of Him who saves them by the laver of regeneration.” (Augustine, NPNF, 1st series, 5:4). He asserted that there is no salvation for unbaptized infants. In his interpretation on John 3:35,36, Augustine describes,

If they (infants) who are baptized are, by virtue of the excellence and administration of so great a sacrament, nevertheless reckoned in the number of the faithful, although by their own heart and mouth they do not literally perform what appertains to the actions of faith and confession; surely they who have lacked the sacrament must be classed amongst those who do not believe on the son, and therefore, if they shall depart this life without this, they will have to encounter what is written concerning such—they shall not have life, but the wrath of God abideth in them (Augustine, 1st series, 5:25)).

In other place he again emphasized that “infants, unless they pass into the number of believers through the sacrament baptism...will undoubtedly remain in “the darkness.” (Augustine, NPNF, 1st series, 5:9) In addition, Augustine believed that the only definitive destinations of souls are heaven and hell. He concluded that unbaptized infants go to hell as a consequence of original sin.

It may conclude infant baptism is compulsory to remove the guilt of original sin from the new born baby. Through this removal of original guilt, the baby is saved. On the contrary, unbaptized infants are in the state of Condemnation (Song, 1998).

METHODS

Neo-Platonism Idea. Plotinus (204/5 – 270 C.E.), is generally regarded as the founder of Neo-Platonism. He is one of the most influential philosophers in antiquity after Plato and Aristotle. The term ‘Neo-Platonism’ is an invention of early 19th century German scholarship to distinguish the thought of Plotinus and his successors from the more complete form Platonism that emerge from all of Plato’s writings(Harris, 1976). In this case, the term was intended to indicate that Plotinus initiated a new phase in the development of the Platonic tradition. What this ‘newness’ amounted to, if anything, is controversial, largely because one’s assessment of it depends upon one's assessment of what Platonism is. In fact, Plotinus (like all his successors) regarded himself simply as a Platonist, that is, as an expositor and defender of the philosophical position whose greatest exponent was Plato himself. Originality was thus not held as a premium by Plotinus. Nevertheless, Plotinus realized that Plato needed

to be interpreted especially regarding the One or God as a source of everything (Sheperd, 1806).

Soul and Pre-existence. To understand preexistence of the soul in Neo-Platonism, in short Plotinus developed a doctrine about God as the source of everything and as that to which man must return (Stumpf, 1971). The Neo-Platonist concept regarding the One is influenced from the Aristotle's teaching the supreme Being as Unmoved Mover, which is transcendent, self-sufficient, no outside activity. On the other hand Plotinus places the One beyond Mind and being (Amstrong, 1983). Plotinus explained the origin of all things by saying that they come from God, not to trough a free act of creation necessity. To express "necessity" Plotinus used emanation that flow from the One. The first emanation from the One as Reason called as Logos, the statement of expression of the One. The second is Soul, the statement of Reason. The third emanation from the One is Body or Matter (Parker, 1967)).

Discussing the Preexistence of the soul in Neo-Platonism is very important to understand of the human nature according to Neo-Platonism. The One is eternal simplicity, Reason is eternal multiplicity, and the soul is everlasting, temporal multiplicity (Parker, 1967). The soul is the soul of the world in general but there are also individual souls that individualize the soul of the world. These individual souls are intermediate between the nous and the bodies that they inform (give their form). The human soul, which on one hand is in contact with the matter (Russel, 1968), but on the other it is in contact with the nous or world of the spirit or of the ideas, should tend to rise up to the pure contemplation of the ideas by an ascetic purification. It means that the soul tends towards a mystical union with the One with which the soul melts and is depersonalized. Neo-Platonism accepts, like Plato, the notion of transmigration of the souls (reincarnation). In this process the soul can be gradually liberated from matter to approach to the One. The human soul is an emanation from the world soul (Sheperd,1806). The soul becomes connected with, however is not identically with the body. From this teaching, Plotinus rebuilds Plato's doctrine the preexistence of the soul, trusting that the union of the soul with the body is a product of a fall.

Unlike Platonism, the Neo-Platonism does not consider the soul as the principle of life. Soul is related to Intellect analogously to the way Intellect is related to the One. As the One is virtually what Intellect is, so Intellect is paradigmatically what Soul is (Russel, 1945). Having said this, the soul transcends everything except the One, because everything emanates from the One. Therefore, the human is more like God.

Nevertheless, Plotinus views the totality of a human person is only the reflection of the temporal embodied life of the soul that the soul uses the body as the instrument to individualize itself. The distinction between an individual and the soul-body composite is quite plainly explained in terms of the individual human likeness with a cognitive agent or subject of cognitive states (Copleston, 1985). So, the soul is a rational being or a true self in a material body.

Original Sin on Neo-Platonism. To understand the original sin in Neo-Platonism it is very good to analyze their teaching regarding evil. According to Plotinus, matter is to be identified with evil and privation of all form or intelligibility (Sheperd, 1806). Plotinus holds this in conscious opposition to Aristotle, who distinguished matter from privation (Sheperd, 1806). Matter is what accounts for the diminished reality of the sensible world, for all natural things are composed of forms in matter. The fact that matter is in principle deprived of all intelligibility and is still ultimately dependent on the One is an important clue as to how the causality of the latter operates.

If matter or evil is ultimately caused by the One, then is not the One, as the Good, the cause of evil? In one sense, the answer is definitely yes. As Plotinus reasons, if anything besides the One is going to exist, then there must be a conclusion of the process of production from the One. The beginning of evil is the act of separation from the One by Intellect, an act which the One itself ultimately causes. The end of the process of production from the One defines a limit, like the end of a river going out from its sources. Beyond the limit is matter or evil (Sheperd, 1806).

For Plotinus, matter is necessary and final of the emanation from the One. The very nature of emanation as we have seen is the higher levels necessary move toward the lower, that the One generates the nous, and finally, that the individual soul generates a body, matter (Sheperd, 1806).

The Nature of Original Sin. According to Neo-Platonism, the root of sin is discovered in the very nature of the soul and in relation to the body as self- isolation (Amstrong, 1983). Plotinus try to simultaneously argue that soul is responsible for its acts and that all events are determined (Sheperd, 1806). Before it enters the body, the soul has a prior existence. When the souls falls and that is how it comes to be in the body. But the point is that the soul has an unruly and evil nature in its irrational parts even before it enters the body, so that it in one sense the cause of evil is present even in the soul preexistence state. The cause of evil is to be

located within the soul itself, being the product of ignorance, and forgetfulness of the vision the reality (Sheperd, 1806).

The Transmission of Original Sin. The transmission of evil from one to another, Neo-Platonism underscored this notion by suggesting that in addition to such a transmission of evil, human souls would reappear via transmigration, bringing to the new body their earlier errors and judgments of value (Sheperd, 1806). In other words, Neo-Platonism believed, that sin transmitted from parents to their children because the error of the human soul that fall on the body, because for them matter is evil and every man consisted soul and body.

To solve the evil problem in Neo-Platonism, they offer that a person should develop successively the moral and the intellectual virtues. The ecstasy is the final result of the right conduct correct thinking, and the proper disposition of the affections. This union could require incarnations of the soul (Sheperd, 1806).

RESULTS

Comparison between the view of Augustine and Neo-Platonism. This chapter mainly based from discussion that has been done in chapter 2 and 3, compares the Augustine view with Neo-Platonism. In this chapter we will discuss common grounds point of differences of these two views.

Common Ground and Point of Differences. There are several common grounds between Augustine and Neo-Platonism view on the original sin. Both of them have similar concept for at least in the following points: beginning of the evil, and transmission of sin.

The Beginning of Evil. Augustine believed that the evil is privation from God, and as the product of the will. However, Augustine denied that evil authentically with substance. Without the good and its privation there can be no evil. Moreover, "Nothing evil exists in itself, but only as an evil aspect of some actual entity. Therefore there can be nothing evil except something good."

As the same view, Neo-Platonism believed that the beginning of evil is the act of separation from the One by Intellect, an act which the One itself ultimately causes. The end of the process of production from the One defines a limit, like the end of a river going out from its sources.

As we observed, both of them have the same idea of the beginning of evil. However, the details of their concept are different. Augustine believed that evil is not authentic with matter,

whereas neo-Platonism acknowledged that every matter is evil. For Plotinus, matter is necessary and final of the emanation from the One.

The Nature of Sin. Augustine's view of the nature the original sin supported by his believing in traducianist view on the origin of the soul and also the same concept with Neo-Platonism concept of the nature of man consisted body and soul or dualism.

According to Neo-Platonism, the root of sin is discovered in the very nature of the soul and in relation to the body as self- isolation. Before it enters the body, the soul has a prior existence. When the souls falls and that is how it comes to be in the body. But the point is that the soul has an unruly and evil nature in its irrational parts even before it enters the body.

Transmission of Sin and Its Removal. Furthermore, He taught that Adam's sin is transmitted by concupiscence. Their descendants now live in sin, in the form of concupiscence, it means the original sin depend on the body, on which only a weakened soul would lack the power to control the body properly.

Augustine insisted that concupiscence was not a being but a bad quality because of sexual desire a significant role in original sin's transmission. Those who are born from the union of bodies are under the power of the devil, before they are reborn.

Neo-Platonism also argues sin transmitted from one to another. The Neo-Platonism underscored this notion by suggesting that in addition to such a transmission of evil, human souls would reappear via transmigration, bringing to the new body their earlier errors and judgments of value.

In order to solve the problem of the original sin, Augustine agreed that trough the grace of God man can redeem from the sin with the infant baptism. The guilt of original is totally remitted by infant baptism. On the other hand, Neo-Platonism is suggesting develop moral and intellectual virtues.

DISCUSSION

Doctrine the original sin of Augustine's has been debate among the theologian up to the present. For that reason, the chapter of this paper asked what the Augustine's view on original sin is, and what the Neo-Platonism teaching on the original sin is.

In order to complete this answer, in chapter 2 described Augustine's ideas of original sin. The first thing we should see his biography, as we found that his lives particularly in his young, he had a problem with his problem about sex desires, he never married, however he lived with some women. Before he converted to the Christian that was baptized by Ambrose, he

studied Manichaeism to solve his problem regarding evil, however he did not satisfied and he became interested to Neo-Platonic at the same time he also learn Christianity from Ambrose. In Neo-Platonism he found many things and he said thanks to Neo-Platonism regarding his problem in evil. From this new understanding, then he developed doctrine original sin.

Moreover, we looked for General theology of Augustine which related to the origin of sin is free will, grace and the nature of man. For Augustine, the original free will of man was lost by sin. Thus, the will of man is no longer free, and he is restricted in exercising his freedom. Grace, and only can reestablish the freedom.

Regarding the nature of men, Augustine strongly agrees with Neo-Platonism about the nature of man that man composes of body and soul. Augustine is suggesting that all human beings live double lives—he refers to our lives in Adam as a “common life” of souls not yet living separately. He also calls our lives in our own bodies “individual” and “proper” lives. His theory clearly has a family relationship to Platonic and Plotinian ideas of the pre-existence of the soul—in some sense, our souls partake of the common life of the human race, in Adam, before they enliven our own bodies.

As we looked his general theology, then we discussed Augustine’s view on Original sin. In describing of his understanding concerning original sin,

Augustine believed that the first man was perfectly without sin and they have free will. However, Augustine acknowledged that the freedom of the will which Adam possessed was not the perfection of the will which enable him not to sin at all. Moreover, the existence of the evil is the privation of God, and as the product of the will, however Augustine denies it authentic existence as a substance.

Augustine’s seminal view supports the idea that mankind was actually organically joined to Adam. Thus, the whole corrupted sinful nature of the whole human race was the result of Adam’s nature which had been change after sin. As the consequence of the Adam’s sin all his descendants inherited sin before born, because the soul the first man already corrupted and all his descendants also corrupted. It is the root of his supported for infant baptism as compulsory to remove the guilt of original sin from the new born baby. Through this removal of original guilt, the baby is saved. On the contrary, unbaptized infants are in the state of Condemnation.

In chapter 3 described the Neo-Platonism idea of Original sin. As dualism, Platonism and Neo-Platonism, strongly taught that man compose soul and body. Human person is only the

reflection of the temporal embodied life of the soul that the soul uses the body as the instrument to individualize itself.

Neo-Platonism ideas, the beginning of evil is the act of separation from the One by Intellect, an act which the One itself ultimately causes. The end of the process of production from the One defines a limit, like the end of a river going out from its sources. Beyond the limit is matter or evil. Matter is necessary and final of the emanation from the one. When the souls falls and that is how it comes to be in the body. But the point is that the soul has an unruly and evil nature in its irrational parts even before it enters the body, so that it in one sense the cause of evil is present even in the soul preexistence state. The cause of evil is to be located within the soul itself, being the product of ignorance, and forgetfulness of the vision the reality.

The transmission of evil from one to another, Neo-Platonism underscored this notion by suggesting that in addition to such a transmission of evil, human souls would reappear via transmigration, bringing to the new body their earlier errors and judgments of value.

Then we conclude doctrine original sin of Augustine's view it seems similar with Neo-Platonism teaching, even though Augustine never asserted that his teaching on the original sin is derived from Neo-Platonism view.

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